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SUNDAY, JANUARY 31, 1904.

The Bible in the Public Schools. We print to-day communications from peveral well known ministers of the sospel in Richmond, in which the much mooted question, whether or not the Bible should be read and taught in the public schools, is discussed. The fact that there is disagreement among the ministers themselves on this subject is sufficient to show that to attempt to teach the Bible in the public schools of Virginia would be to stir up discord and

strife. There is general agreement among people of all religious creeds that in training a child, the moral and spiritual nature should be educated as well as the mental nature. But when it comes to the manner and method of instruction, there the difficulty arises, and we do not see how it is practicable, under our form of government, to incorporate a course of moral and religious instructior, in the public school curriculum. One of our correspondents, a Baptist

minister, pertinently asks the question, If religion is to be taught in the public schools, what form of religion is it to be? Another of our correspondents, an Episcopal minister, answers that it must be the Christian religion. He thinks the school exercises should open with a religious service, consisting of the Lord's Prayer, the Apostle's Creed, the Ten Commandments and the reading of selections from the Holy Scriptures. He argues that no Christian would be or posed to this service, and that if Jewparents should object, they could leep their children out of the school room until the religious services should be concluded. But doesn't our friend that this would involve serious difficulties? Under such a rule every teacher in the public school would be compelled to conduct the prescribed religious exercises, and the rule would require a Jewish teacher to lead in repeating the Apostlo's Croed, although no Orthodox Jew belleves in that creed. Naturally the Jewish teachers would object to conducting such a service, and inder the rule Orthodox Jews would be denied the right to teach in the public schools of the State. Such a rule would clearly be in direct conflict-with section 16 of the Virginia Bill of Rights. That is only one of the many similar complications that would arise under this plan, but it is in itself a sufficient argument against it.

For this and for other reasons, which have been, time and again, stated, it seems to us utterly impracticable for the Etate government or the local government to undertake to make and enforce hard and fast rules in this direction, Inaced, religion cannot be taught by rule, The State may make all the rules it pleases, and teachers may conform to the letter of the rules, but if they do not believe, heart and soul, in what they teach, their teaching becomes a mockery and a stumbling block. The slip-shop, carcless teacher cannot successfully teach lessons of system and order; the fractious, irritable teacher cannot successfully teach lessons of patience and amiability; the immoral teacher cannot successfully teach morals, nor the irregutous teacher religion; and all the rules which the State may make, cannot alter the fact.

On the contrary, a teacher cannot but teach that in which he does believe, Every man's teaching is the expression of his character, the expression of the principles in which he believes, and by which he regulates his own conduct. And so it is that the neat and painstaking teacher cannot but teach lessons of neatness, care and method; the patient teacher cannot but teach patience amiable teacher cannot but teach amiability; the moral teacher cannot but teach good morals, and the religious teacher cannot but teach religion,

Therefore, it seems to us a matter of far greater importance that our schools be provided with the right sort of teachers than that they be provided with tules for moral and religious instruction. If a teacher is thoroughly saturated with the Bible, with the great moral and religious truths which the Bible contains if a teacher makes the Bible his rule of corduct, that teacher is going to teach the Bible to those who are fortunate enough to sit at his feet. Give us godly men and women in our schools, and whether or not the State makes any rules on the subject, the children who attend school will surely receive moral

duty of the newspaper to condemn wrong. doing, and sometimes it becomes necessary for even the most amiable newspaper to speak plainly, and it may seem harshir, of the acts of public men. But for our part we think humanity needs praise and encouragement more than it needs bitter denunciation. Praise should not be bestowed in a spirit of flattery where it is not deserved, but men and women who take the bright view of life, who look out for the good rather than the evil, will find many an opportunity day by day to bestow praise and bestow it honestly and justly upon those

with whom they come in contact. A word of praise every now and then s like cordial to the soul. It is a sort of luxury, and yet it to a necessity with us all. We crave it; we work for it; we look for it. If we get it, it is most grateful to our feelings and puts new life into our efforts; if we never receive any word of condemnation, we are apt to think that effort is not worth while, and when a man comes to that pass he is on the verge of despair.

The boy or girl who is working over of encouragement from parents and tencher, and encouragement received day by day helps in the solution of school problems.

The mother of the family, toiling day and night in the discharge of her household duties, needs an affectionate word of encouragement from the husband when he leaves in the morning for his work; and he needs the word of encouragement from her. A little praise thus bestowed upon the wife puts gladness into her heart and a song into her mouth and makes drudgery become a labor of love; and the word from her husband sends him off to business with marrow in his bones and joy in his soul,

A word of praise from employer to employe begets good will and an interest, that could not otherwise be, in the work of the toller.

And we believe that those preachers who dwell more upon love than they do upon damnation; who encourage members of their congregation in their efforts to do right, will accomplish far more for the good of humanity and the cause of religion than those preachers who continually find fault and do nothing for the sinner but dangle him over the scorching coals.

Pass along the word of praise and be generous with your commendations, Praise is twice blest; it blesses him who gives as well as him who receives.

The County Courts.

County mass meetings have been held throughout the State to express the sense of the people in respect to the change in the Virginia judiclary system, which takes place to-morrow, and to put on record their appreciation of the retir-

ing judges, It speaks volumes in favor of the county judges, that there has been an unbroken chorus of praise for them. It is an unquestionable fact that Virginia has been well served by them. The change made by the Constitutional Convention was because of the unsatisfactoriness of the system; the personnel was not in question, for, with few exceptions, the county judges have been men. As for "the County Court," it came to us from colonial days -first as a bench of justices and then, in post bellum times, with a man learned in the law to constitute it-and the abandonment of it, in favor of the new Circuit Court system, marks a conspicuous epoch in the judiciary history of the Old Dominion.

The Times-Dispatch wishes it could find room for full reports of the proceeding taken at the various courthouses, when the voice of the people was heard in this matter; but it has been and still is unable to do so. We have published outlines of the resolutions adopted, but could not make space for them entire. Many of them were productions of high literary merit-many recited interesting historical facts-but they would have filled room in our colmuns beyond our means to bestow, having in view the demands upon us for current news. So we respectfully omitted the full texts of the resolutions, and per force, contented ourselves with referring to them briefly.

The sentiment of the country people seems to be widespread, and deep-rooted, that "court day"—that is to say the monthly gathering of people at the ccurthouse for business and social reasons-should not be permitted to die out utterly, and already many plans have been laid to continue them. That is a thing each community will adjust to suit itself and its wants, and we wish the movement well.

So here's an affectionate farewell to the County Court and a hearty welcome for the new system.

The Impending Conflict.

In last Sunday's issue we submitted some remarks on Russia and the United States, expressing the opinion that, sooner or later, there would come a conflict, a fight to the finish, between these two undeveloped and aggressive nations, the one representing the principle of the mun for the government, the other the government for the man; the one representing paternalism, the other individualism. Since then we have stumbled upon the following observation by de Tocque.

ville, the celebrated French statesman and writer;

The time will therefore come when one hundred and fifty millions of men will be living in North America, equal in condition, the progeny of one race, owing their crigin to the same cause, and preserving the same civilization, the same language, the same religion, the same institute, the same manners, and imbued with the same opinions, propagated under the same forms. The rest is uncertain, but this is certain; and it is a fact new to the world—a fact fraught with

receive every now and then from our readers, there are many men and were men who think that the chief office of a newspaper is to scold, to criticise, to borate, to denounce, to rip things up the back generally, It is, indeed, the

the nations; and the world marned their existence and their greatness at almost the same time.

All other nations seemed to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth, all the others are stopped, or continue to advance with extreme difficulty; these are proceeding with ease and with celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russians are men; the former combats the winderness and savage life; the latter civilization with all its weapons and its arts; the conquests of the one are therefore gained by the plowshare; those of the other by the sword. The Anglo-American relies upon personal interest to accomplish his ends, and gives free scope to the unguided exertions and common sense of the citizen; the Russian centers all the authority of society in a single arm; the principal instrument of the former is freedom; of the latter, servitude. Their starting point is different, and their courses are not the same; yet each of them seems to be marked out by the courses are not the same; yet each of them seems to be marked out by the will of heaven to sway the destines of half the globe.

In 1831 de Tocqueville was sent his government to the United States to difficult problems at school needs a word study our penitentiary system. While here he made coplous notes, and when he returned he wrote "Democracy in America," a book which greatly added to his fame. It is from this work that the above extract is taken. His observation was made nearly seventy-three years ago, but present conditions, so far from detracting from their prophetic significance, make them all the more impressive. There are more signs than eve that a death struggle between these two nations, so radically different, is coming by and by.

Lower Tax Returns

The average city government would do well not to rely upon next year's returns on personal property being what they were in 1903.

In Philadelphia, for instance, there has been a big drop on returns which relate to money lent on mortgages, judgments,

promisory notes and bonds and stocks. Inleed, newspapers say the whole list shows a "remarkable falling off" in comparison with last year's valuations, attention being called particularly to Thomas Dolan's return. This is \$2,134,500, against \$4,662,700 for last year! We are told other cuts are not so conspicuous, but that they show a general scaling down in personal fortunes.

The smash in values of distinctively Philadelphia stocks, like Superior and the Asphalt issues, is held responsible for the drop in tax returns in Philadelphia,

Feed the Birds.

Unless people who live in the country or on the suburbs of cities and towns, feed the birds during such weather as we have had lately, our feathered friends will suffer much and die in great numbers, we have no doubt.

Yes, feed them, at least while there is snow on the ground, and to this end city sportsmen of means would do well to remember that contributions from them would be very acceptable.

"Early Family Life."

(Selected for The Times-Dispatch.)
"And Abel was a keeper of sheep."-

We here begin the family register of the world, and it opens very awkwardly. Adam, Eve and Cain were living a sad, narrow life in some place not now discovered. A dull life it was, truly, The old people disgraced, the young man with no companions, gloomy and apart. His sole occupation was a crude knowledge of gardening. No newspapers, no telegraph, no politics, no theatres, ho public houses. What would you think of that? Cain lived under a cloud of unhappy memories, and day by day grew

more moody. When Abel was born, he came almost without a welcome from the heartbroken and saddened mother. And Adam put him into a new business, as no more gardeners were needed. You know what became of Abel?-Cain killed him, as many elder sons are trying to kill their younger brothers to-day. Those who have been sometimes in possession do not like to be disturbed. Cain was not entirely wanting in religion. He did go to the unroofed church sometimes, but so grudgingly, so coldly, so unwillingly, that it was no church for him. He begrudged the few roots or fruits that he took just as we begrudge the weekly offering. Therefore, God let him take them home again! God will take nothing from your unwilling hand or cold heart. Ho loves a cheerful giver. He will take two mites. He will take a cup of cold water. He will take a box of cintment, if given with loving gladness; but none of your grudging, none of your dropping in a nickel as if it were a fortune! It must be free, open, joyous. Then the fire will come down in blessing and take back to heaven the gift of your love.

Abel was religious in the highest sense, He gave the best he had, with an open heart, and of him it might be said, such is the kingdom of heaven."

Brothers are not necessarily akin, for the greatest contrasts are sometimes scon between brothers. Remember that it will help you all through life. These two brothers are utter strangers to each other.

The thing is reasonable enough; the beaven-family, in all its bearings, is one; but in fact and detail many. We live in flats and think that the flat has no connection with another. This is our foolish and our ruinous mistake.

Your brother may be in the next room Your mate-heart may be a stranger you have not yet seen. Cain and Abel were not alike-not even kin in the largest sense. Cain did things with his hand; Abel with his heart. Cain flung his

SHALL THE BIBLE BE READ OR TAUGHT IN THE PUBLIC SCHOOLS?

REV. ROBERT STRANGE, D. D., Rector of St. Paul's Protestant Episcopal Church.

Pastor of Leigh Street Baptist Church.

REV. M. ASHBY JONES,

REV. RUSSELL CECIL, D. D., Pastor of the Second Presbyterian Church.

REV. EDWARD N. CALISCH, D. D., Rabbi of Beth Ahaba.

INCULCATE RELIGION,

Rev. Robert Strange, D. D.

I think the Bible ought to be used in the public schools, and I think also that rekigion ought to be inculcated there. It is generally accepted in the United States that it is the duty of the State to educate all her children, and that, in order to perform that duty, she has the right to tax a man to maintain the schools of the State, If he have no children himself, or even if he send his children to private schools and pay for them there. The reason for this is not the philanthropic one that it is good for every child to have an education, but it is the political reason that the education of the children is necessary to the welfare of the State.

Now, morality is more necessary to the welfare of the State.

Now, morality is more necessary to the welfare of the State.

Therefore if the State has the vight Rev. Robert Strange, D. D.

Therefore, if the State has the right use every honest means to teach the Therefore, if the state has to teach the intellect of her children, surely she has the right to use every legitimate means to train the heart and conscience of her children, to train them into the morality so necessary for her safety and pro-

gress.

I think that nearly all thoughtful men will agree with Washington, that the great means for training our citizens into high morality is religion; that, in fact, true religion is the very basis of good morals. The experience of mankind has proved that religion, and religion alone, furnishes the adequate motive for risticousness—for public and private morality. But what religion? Why, the Christian religion. We must frankly and stoutly maintain what is the simply fact, that this country of ours is a Christian country. Christianity has been the uplifting

this country of ours is a Christian country. Christianity has been the uplifting moral force in the growth, extension and progress of Anglo-Saxon civilization. It is to-day the religion of nine-tenths of our people who have any religion at all. It underlies our institutions, it permeates our customs, it pervades our laws, it purifies our manners.

Congress recognizes that fact by appointing chapiains in the army and navy. The preamble of our famous statute of religious liberty seems to me to refer to Christ as the "Holy Author of our reli-

roligious liberty seems to me to refer to Christ as the "How Author of our reli-gion." The religious section of the Bill of Rights speaks of "Christian forbean-

While we freely give to every man com While we freely give to every man complete and full religious liberty to believe or not believe in God, to believe or not believe in God, to believe or not believe in God and Christ; we must frankly and fearwissly say: "We, as a people, believe in God and Christ; we believe that faith has done much to make us what we'are, and we will train up our children in that faith."
"Now then" we may be asked, "ac-

children in that faith."

"Now, then," we may be asked, "according to what church or phase or sect of the Christian religion will you inculcate Christianity?" Ah! he who asks this question fails to make the very practical distinction between religion and the church institution which proclaims it. the Christian rolligion and any one of different revigious bodies which claims to be the Christian church to-day.

to be the Christian church to-day.

Surely no church establishment can be upheld, no sectarian doctrine can be taught by the State. There is no probability—I had almost said possibility—or a union between the State and any church system in this country. But the great fundamental truths of the Christian ear, which all the churchs.

great fundamental truths of the Christian religion, on which all the churches or societies are founded, pervade and Christianize the State.

There are a few great truths which are common to every Christian church, to which they all assent, independent of any distinction, doctrine or theory; such as, food the Creator and Eather of all; Jesus distinction, doctrine or theory; such as, God the Creator and Father of all; Jesus Christ, the Son of God and Redeemer of man; man's existence after this kie; our accountability to God, to be rewarded or punished for the deeds done in the body. How would we teach these great central ideas and common truths of the Christian religion? I would suggest this plant Immediately after opening the Immediately after opening the teachers and pupils recite school, teachers and pupils rester, gether, first, "The Lords Prayer," to which every Christian can say a hearty "amen," second, the Apostles' Creed, the creed of Christiandom, a summary of the facts of Christianity, with no theorems of the control of the contr logical or ecclesiastical theory; third, the Ten Commandments, the basis of all moral law. Then let the teacher read from the Bible for fifteen minutes, making no comment on what is read. Negatively, this is not opposed to the Bill of Rights or the statute of religious liberty; no Christian can honestly object to what is said or read; if the Hebrew objects, let him keep his children at home a half hour later. Positively, this would teach the elements of the Christian religion to many children who are taught nothing at home and who do not go to church or Sunday school. This would associate in the minds of the growing children God and rightcousness with mental training, and logical or ecclesiastical theory; third, the

rightcousness with mental training, and would make them realize day by day that it is just as necessary to know and obey God as it is to learn to read and

Robert Throng:

READ BUT NOT TEACH,

Rev. M. Ashby Jones In reply to your request for a state-ment of my views in regard to "the read-ing and teaching of the Bible

whose essay was accepted. He will sneer

It is forever true that God abhors the

sacrifice where the heart is not found.

If you wish to understand aright Cain's

condition of heart, you will find it in the

You will know a man best out of

church. The minister sees the best side

of a man, the lawyer the worst, the phy-

service he pretended to render.

at him, and a sneer may be a murder.

and a shrug may be homicide.

they approached God?

in the public schools," I shall confine myself to a mere statement of those views, as your space would not admit of an argument in support of them at this time.

Unless objection should be raised by others, I should certainly raise none to what is at present very largely the practice in our cities of reading without comment from certain portions of the Bible at the opening of the school sessions. So long as this custom is not compulsory, put purely voluntary, I cannot see that it violates any principle.

On the other hand, I am carnestly opposed to the proposition to "teach the Bible in our public schools." The public school is a branch of our State government. The Bible is essentially a book of religion. To teach the Bible is to teach religion. The public school teaching the Bible is the State government teaching religion. As an American citizen (and especially as a Virginian), I believe that it is not the function of the State to teach religion. As a believer in the religion of Christianity I am convinced that the interests of my religion are always endangered when its principles are sought to be propagated by the official machinery of the government, It are always endangered when its principles are sought to be propagated by the official machinery of the government. It has always proven the worst forpr of puternalism in government, and at the same time the most inefficient method for the advancement of the kingdom of Heaven on earth.

Should we decide that our public schools are to teach the Bible as a part of their curriculum, some serious difficulties will face us. Let me simply state them for consideration. A teacher must be prepared to teach all of her subjects of instruction. Her qualifications are ascertained by examinations prepared by the school officials. Surely if she must prove Should we decide that our public school

tained by examinations propared by the school officials. Surely if she imust prove by examination her qualifications to teach geography, she must be thoroughly examined as to her qualification to teach religion. Then we must decide what religion she is to teach. If it is to be the Christian religion, then we must have a definition of Christianity, which is to be the standard by which the examinations are to be judged. Who is to write this definition? Shall it be done by the school hoards of our towns and counties and districts? Are we willing to trust them with this delicate work? Shall this definition vary with the different views of the communities, or shall there be one standard made for the whole State? Shall the State Board of Education perform this task, or had it best be given into the hands of the Legislature, with its committee hearings, report, first, second and third readings, signature of the Governor, and final enactment into stattue? The versatile editor of one of our leading dailies has already selected the portions of the Bible which he would have studied. He might add to our many obligations to him by contributing an interpretation of these passages which would furnish the needed standard of instruction, For it must be remembered that mere reading without comment is would furnish the needed standard of instruction. For it must be remembered that mere reading without comment is not teaching, else the only equipment for the office of teacher would be some simple elocutionary preparation. Of course, this involves the question of text book. While the good humbred liberality (possible lack of familiarity with the two versions) of an honored editor sees no difference between the Latin vulgate and King James's version, there are thousands, both Catholics and Protestants, in this old State, whose most sacred sentiments and deathless beliefs would be involved in a choice between the two.

I object to this proposition on the old ground that it must of necessity be a

I object to this proposition on the object of the freedom of conscience of a large number of our citizens. I have not yet been brought to see that these questions can be settled by majorities. The majority may rightsee that these questions can be settled by majorities. The majority may right-ly curb the religious practices of a por-tion of the people which it holds to be detrimental to the safety or moral char-acter of the whole people. But that ma-jority has no right to retallate by forcing these same people either to accept, teach, or pay for the support of teaching the religious beliefs of the majority when they would be a violation of their con-sciences.

Should these matters depend upon a majority vote, our political campaigns might easily be transformed into the fiercest religious battles. It seems easy to some of us to force a Hebrew to teach or support the teaching of the doctrine of the Divinity of Christ, but these same people would not relish the idea of being taxed for the support of a Hebrew to teach that our Lord was a Hebrew to teach that our Lord was my friend, the Rev. Dr. Hawthorne. The

a Hebrew to teach that our Lerd was not divine.

I may be pardoned for saying that I am convinced that this proposition has grown out of some confused thinking on the subject of education. We all now rightly hold that education in its broadest, view, is the development of the whole man, body, mind and character; that a man is not educated in the highest sense without religious training. But before we jump to the conclusion that the school house must, therefore, furnish religious instruction, we must remember that the school house is only a part of our great educational system. Neither is it the most important part. The home, the church, and the social world, with its unwritten constitution, are needed for a complete conception of our educational equipment. The teaching of the Bible in the school house, or not teaching it at all, is not the question at issue. The school house has its well defined part in this great work of education, for which we are striving all the time the better to adapt it. But, by the way of limitations of human nature, and the organizations of our social system, the school house cannot perform we whole task,

Religious teaching and training is essentially the function of the home and the church. To divide their responsibility with the State would be to weaken their sense of obligation and vittate their efficiency.

In conclusion, I cannot see that there is any need back of this demand. The charge that our public schois are "godless" has been disproven over and over again. The recent canvass by the Outlook of the college presidents of the country brought back the overwhelming verdict that the public school scholars who enthat the public school scholars who en-tored college were of as high character and as well trained in religious principles as the students from the church and

REV. H. E. JOHNSON, D. D.,

Pastor of Laurel Street Methodist Church.

as the students from the church and private schools.

That there is need for an ever increasing carnestness and efficiency in the teaching of the principles and promises of the Old Book, I agree to with all the emphasis of my heart's sincerest amoni. But that means, there is an obligation resting upon the home and the church far greater than we have ever met, or even recognized. When the day shall come that our homes and our churches are as consistent, constant and efficient in doing our work as the public schools (as far from perfect as they are) in doing theirs, the watchman on the tower will entch sight of the flush of the dawn of that day when the kingdoms of this of that day, when the kingdoms of this world shall melt into the kingdom of our Lord and Master.

LET US KEEP STEP,

Rev. H. E. Johnson, D. D. The education of our children is one of the most serious responsibilities of life. Now, the child possesses a three-

M. ASHBY JONES.

RELIGIOUS SERVICES.

submit a few thoughts to your readers on the burning question of the Bible in the public schools. At the outset I am compelled to say that I do not find myself in agreement with the position of

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Moreover, they do not appear to have had in mind in the discussion to which Dr. Hawthorne refers, the conduct of public schools, and therefore did not intend that the principles of civil govern-

public schools, and therefore did not intend that the principles of civil government, which that were advocating, should be applied as he endeavors to apply them. The matter of public schools was left to the individual States with full liberty of control, under the Constitution. It has not yet been found, even after more than a century's experience, that the use of the Bible in our schools is contrary to the Constitution of the United States.

But there is a deeper view of this subject. The State is a divine institution, as well as the church. "For there is no power but of God; the powers that be are ordained of God." The officer is "a minister of God to thee, for good" (Rom. 13:1-5). I am not of those who believe that our government, either national or State, is a pagan institution. I know that, historically, it has grown out of a Christian civilization, and that the men who constructed it imbled their ideas and convictions of liberty and right from the study of the Holy Script res. The education of our children is one of the most serious responsibilities of life. Now, the child possesses a three fold nature: Physical, mental, moral and unless the education embrace cach of these, it is only partial, and romains defective.

Budication consists of training and information, and in view of its influence of on the human life, in time, and in eternity, its elements should be of the highest order and drown from the pupers toware. Even the enemies of the Busice of them who are sane-admit that as literature the Bibs atands on, the highest shelf. Is not Moses as a really a historian as Macauly, or Luite as truly as Livy? Does Shakespear Sha

Rev. Russell Cecil, D. D. Russell Cecil.

VIOLATES CONSTITUTION. Rev. E. N. Calisch, D. D.

I am decidedly opposed to the reading of the Bible in the public schools. The Constitution of the United States, and, consequently, of each State, provides that no appropriation shall be made for the maintenance or support of any form of religious belief. The reading of the Bible is a violation of the Constitution, when done in any institution supported by public moneys. It is the first step toward the union of church and State, whose separation is the necessary condition of our republic's welfare and individual free-

The one thing of which Jefferson was proud to have been the author was the statute of religious liberty as embodied in the Bill of Rights. The sanctioned in the Bill of Rights. The sanctioned in the Bill of Rights. The sanctioned reading of the Bible in the public schools would be a distinct nullification of that

Edward h. Ealisch

never was a blizzard in Virginia. The genuine blizzard is solely a northwest-Peanuts, they tell us, are booming to an

extent that almost keeps pace with cotton. Now, if pink lemonade gets out of reach next summer, what will be the use of having a circus?

It is true that walking is not quite so good as it was last Sunday, but all the same, there is no good reason why the churches should not be well filled today.

Hard is the lot of the sleigh horse, but then his hard time does not come cften in good old Virginia.

Between the coroner's jury and the

higher court, Mayor Harrison got quite a lot of free advertising.

sician the real. Cain killed his brother

when church was over, and so that is the | beaten .- Petersburg Index Appeal, real measure of Cain's piety, You will be judged by schedule, not

The man who lost the election will kill by the sentiment. Do not trouble your the man who got it. He will shrug his heads about the details of that first shoulders when the name is mentioned, sacrifice, but remember it is required of us "to do justly, have mercy and walk Some people are very curious to know humbly with our God." "If thou doest the exact nature of the sacrifice offered well, thou shalt be accepted, and if not by these two brothers. But the real quessin lieth at the door." tion is what was the motive; what the desire, and what the heart with which

Contrast this first family, where unhappiness, they and murder made their abode, with that other humble family in Nazareth, where peace and obedience and love made their dwelling. See what misery and grief comes from sin, and what life and peace flows from the

______ If Mr. Bryan doesn't beat the Demo-cratio party this year it will not be

That is the most comprehensive and significant arraignment of Mr. Bryan that we have ever seen; and it ought to become a party slogan. "If Mr. Bryan doesn't beat the Democratic party this year, it will rot be beaten." We firmly

believe it, Pass it on.

Senator Simmons is being praised in North Carolina for favoring the Panama treaty, and in Virginia Senator Daniel s being lauded for opposing it, and Virginia and North Carolina are near neigh-

Some muttonheaded idiot is going to ome along now and put sleigh cutters on an automobile, and why not?

We have called it a blizzard as a matter of courtesy, but the fact is there